



"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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Miscellaneous Intelligence.

TROY TRACT SOCIETY.

The annual meeting of the Troy Auxiliary Tract Society was held on Monday evening, the 19th January. The meeting was addressed by the Rev. Mr. Tucker, J. P. Cushman, Esq., Judge Buel, Allen Esq., Mr. Joseph Russel, and Thomas W. Hatchford, M. D., after which a subscription was opened, when sixteen gentlemen constituted themselves their friends, Life Members of the American Tract Society.

The society at present consists of 184 members, viz. 13 life members, and 171 annual subscribers, giving an increase of 23 members for the last year. In this term of time, there have been purchased 15,548 Tracts, and 56 bound volumes, comprising in the whole 239,954 pages. The Tracts in Depository on the 1st January, 1828, were estimated at 317,756, making in the aggregate, 557,710 pages. Total amount of issue in 1828, was 297,900 pages; leaving in the Depository 1st January, 1829, 259,810 pages.

The total amount of Tracts purchased in the twelve years of the society's existence, exceeds 76,000. Estimated number of pages about two millions. From the above, it appears that notwithstanding the purchases of the last year have nearly equalled those of that preceding, the stock of Tracts has been diminished by some thousands. This fact must tell of the diligence of the distributing committees, while it bespeaks greater efforts in the collection of funds. Of the Tracts distributed, more than 21,000 pages were to auxiliary societies; 25,000 to societies not auxiliary, 1,600 to Sunday Schools, 12,000 to common schools, 17,000 to sloops and canal boats. Liberal appropriations of Tracts have also been made to the Female Charitable Institutions of the city, for gratuitous distribution to the sick and afflicted poor. The prisoner and the pauper have not been neglected. The gospel has been preached to the spirits in prison by the messengers of liberty and salvation, and thus have we proffered *Riches to the poor and Liberty to them that are bound.*

Upon the survey of our doings (says the Report) the calculating question presents itself; at what profit have we of our labor? If pecuniary be meant, we know not that there be any present available. We believe however the investment to be good. We neither doubt the ability or veracity of Him in whose service our bounty has been expended. He has prom-

ised good concerning those who are diligent in his business, and has assured us that the bread cast upon the waters shall return again after many days. But it is not our business to report upon the profits of our work,—that report is to be made in heaven, and those of us who would hear it should recollect that duties are ours—consequences belong to God. We need not however hesitate in saying, that if any of us are permitted to hear the final report of Tract societies, as it will be rendered in the upper sanctuary of God, we shall then be fully satisfied with the avails on beholding a multitude in robes of white praising God, that through the instrumentality of Tracts, they have been saved from the pit below. But did our limits permit, we could tell you of hundreds who have obtained through the instrumentality of Tracts, hope of heaven. Many of the hopes we doubt not, will be realized. Scarcely does a week pass without bringing us the intelligence of some one or more, who by the reading of a Tract, have been led to a discovery of their present wretchedness, and induced to fly to Christ for mercy. We need not make the inquiry who gave the Tract: the work is one. We are but a spoke in a great wheel, and every instance of conversion should serve to accelerate and give new impetus to every wheel within the wheel; and even should we hear of but one conversion by means of Tracts in the whole year, it would take an Angel an eternity to tell the sum of good.

USEFULNESS OF TRACTS.

SPECIAL BLESSING ON TRACTS GRANTED FOR THE WEST.

Some months since, I received from the American Tract Society, 3,000 pages of Tracts, for distribution among the destitute beyond the Alleghany mountains. I called at an inn near Pittsburgh, and gave the landlord, who was pious, the Swearer's Prayer and four other Tracts, to be disposed of as he thought would be most useful. I travelled a considerable distance in Ohio; and on my return, called again on the pious landlord. He informed me, that, soon after I left him, a profane intemperate man in the neighborhood came in, and with an oath called for brandy. "Sit down a moment," said the landlord, "and I will wait upon you." He then took up the Swearer's Prayer and read it to him in an audible and solemn tone of voice. The attention of the individual was arrested, he forgot his brandy, and wished to buy the Tract. It was given him. He was led to the

Bible, his character was changed, and it is hoped found the pearl of great price. He became anxious for his wicked and profane companions; carried his Tract and read it to them, reasoned with them and reprov'd them; and no less than five or six of them had not only ceased profaning the name of God, but had hopefully become the sincere followers of Christ.

I also met another man on my return, to whom I had given Tracts on my way westward, who told me, that the Tract entitled, "*A Strange Thing*," had shaken the belief of a Universalist; and that another Tract which I gave him, had been the means of the hopeful conversion of two individuals.

In other instances, a number of which have come to my knowledge, Sabbath-breakers have been reclaimed, and souls hopefully converted to Christ.—*Am. Tr. Mag.*

INTEMPERATE MAN IN OHIO RECLAIMED BY A TRACT.

[Communicated by a Clergyman.]

Of the Tracts received by the Auxiliary in S——, a few were given to a child, whose father, it appears, stood more in need of serious warning and reproof than was, at that time, generally known. The father was opposed to have them in the house, but still did not order them away. One day, he observed one of the Tracts "*On Intemperance*" lying on the table; was struck by the title, and gave it a serious perusal. Some days after, as he was passing a neighbour's house, he met a man, who was known to be intemperate; stopped and conversed with him, and faithfully warned him of his danger. When the man he had thus warned had passed by, a pious Lady, who, as she sat at her window, heard the conversation, said to the other, "I am much pleased to hear you reprove that man." "Why?" said the Gentleman. "I am glad," she replied, "to see one who will bear testimony against intemperance."—He passed along; but, on his return, called to ask the Lady what she intended by what she said to him. "I meant no more than I said," she replied. "I thought," said he, "you meant much more. I have myself, for some time, been accustomed occasionally to drink to excess when at home, though no one knew it. A few days since, I read a Tract on the Evils of Intemperance. I have thrown away my bottle; and, by the help of the Lord, will never again drink any ardent spirits, nor shall any be carried into my house."—*ib.*

TRACT CAUSE IN THE VALLEY OF THE MISSISSIPPI.

The latest information from the Society's Agents in the Valley of the Mississippi, is of the most encouraging nature. Rev. Mr. Eastman, the General Agent, and the three other Agents who are laboring in different parts of the field—viz. Rev. Mr. McAboy, and Messrs. Furman and Wright—all bear a united testimony, that Providence has opened wide the door of usefulness before them.

"Every day since we commenced our labors here," says the General Agent, "gives new evidence that God designs to make the great

Benevolent Institutions of the age a permanent blessing to this portion of the country. I cannot predict; but methinks, if God spares our lives and prospers us in our work, the year 1829 will furnish an interesting history of Tract operations in the Valley of the Mississippi.—But our number is small; and the field before us is almost boundless. We feel that many more labourers are immediately needed."

"I have been confident from the first," says another, "that our work can be accomplished. I now see it. Every thing encourages me to go on. O that I were worthy of this heavenly employment. Almost every Christian here, by whom Tracts have ever been seen, testifies to their usefulness; and very many I find thankful for the opportunity they now have of themselves engaging in this good work."

We should rejoice much, if the whole correspondence from these our Brethren at the West could, in all its details, be spread before every individual who has contributed to aid the Society in its pecuniary embarrassments. No one, we are persuaded, could feel that he had contributed in vain; and no one, who loves the souls of men, would fail to pray that God will increase these efforts, sustain the Society in its operations, bless the Tracts, distributed, and open the way for their reaching every family and soul.

Christians at the West are showing themselves ready to bear their full share of the burden, if such it may be called, of supplying themselves and the destitute around them. In Pittsburgh, \$250 have been raised, by a special effort, to supply a large Tract Depository there: and in Cincinnati the subscription for the same object exceeds \$1,000.

In addition to the above evidence of the cordiality with which these efforts are received at the West, the Cincinnati Branch Tract Society have transmitted a special vote of thanks to the American Tract Society, for complying with their request to send out a General Agent, and other Agents; accompanied with an expression of their entire approbation of all their proceedings.

We hope the Christian community will engage in the work of supplying our Western World, as one, not only arduous, requiring liberal contributions and vigorous efforts, but demanding long-continued and persevering exertions. If the influence of the gospel can ever be extended over our Western World, it is reward enough. We must expect to labor till God calls us away from this world to other spheres of Christian enjoyment and Christian action. The contributions hitherto made do not yet meet the Society's existing wants, as claims for paper and printing often now come upon the Committee, when the Treasury is entirely empty.—*ib.*

CONVERSION OF TWO HEATHENS BY TRACTS.

Communicated to the American Tract Society, by Dr. J. Scudder, Missionary at Ceylon, India.

To those who have heretofore assisted us in making known the salvation of Jesus to this benighted people, I say, Beloved in the Lord, go on as you have begun. Continue to assist

us by your contributions and by your importunate and unceasing prayers. Glad tidings from this place, where the great Adversary of man has so long reigned, have already reached you. We number among those who have been rescued from heathenish darkness in this place, two, whose attention to the religion of the only true God was first awakened by religious Tracts. The circumstances attending these pleasing events were as follows:—A Tract, consisting of an extract from Scripture, was read by some boys belonging to the school at Battacotta, to a youth of high rank in Changane. At that time he became convinced, as he afterwards informed me, that there is but one God. Desire to know more of this glorious Being, brought him under my immediate instruction. He now rejoices in Jesus as his Saviour, and is almost daily (from house to house, or in other ways) making known his salvation to others. He is a very important helper to me in my work.

The second is a young man who lives in a village about two miles from me. He received a Tract, entitled "*The Heavenly Way*, or History of a Converted Brahmin," at one of our public bazars, and read it again and again with attention. The issue was, the belief that his idols were vain. He has forsaken them, and, I hope found the Saviour. For some months past, he has been anxious to make a public profession of his faith in him. He stands a candidate for baptism and admission to the Church. What I now tell you is an earnest, I hope, of still greater things. In the great day of account you will meet a number from among this people, whose robes have, as I trust, already been washed and made white in the blood of the Lamb. O what rapture will fill your breast, should you see this one and that one pointing to you in that day, and hear them saying, Behold, there stands the friend, who gave his penny or his dollar to buy me a Tract, and through whose instrumentality, under God, I, who was once a poor benighted heathen, have been brought to know Jesus. "Blessing, and honor, and glory, and praise, be ascribed unto Him that sitteth on the throne, and unto the Lamb, forever and ever."

PROGRESS OF THE AMERICAN BIBLE SOCIETY.

During the first year of the Society there were issued from its Depository, Bibles and Testaments, - - - 6,410 COPIES.

During the second year - - - 17,594

" Third year - - - 31,118

" Fourth year - - - 41,513

" Fifth year - - - 43,246

" Sixth year - - - 53,470

" Seventh year - - - 54,805

" Eighth year - - - 60,439

" Ninth year - - - 63,851

" Tenth year - - - 67,134

" Eleventh year - - - 76,734

" Twelfth year - - - 134,607

" The issues of the thirteenth year, during the first eight months, are - - - 146,000

making in all, since the organization of the Society, not far from 700,000 copies.

DESTITUTE FAMILIES.

There are several reasons for entering at once on this work of supplying the destitute with Bibles.

The first is, because the number of destitute is much greater, in every part of the country, than is generally believed. Monroe County, the first explored, was found to contain 1,200 families without the Bible. St. Lawrence had 716, Alleghany, 1,000, Franklin County, in old Massachusetts 589, several Counties in Maine nearly 1,000 each, the State of New-Jersey 7,000, Long-Island 1,002. In all these cases the number was much greater than was supposed by any individual. Many, many Counties in the land, no doubt, have still their six, eight, and ten hundred destitute families!!

The second reason is, that almost every family which is living without a Bible, is neglecting all other means of grace, and fast ripening for ruin in this life and the life to come. By visiting such families faithfully, and leaving them a Bible, there is hope that in many cases it will prove a savor of life, and lead to the use of other means of grace.

The third reason is, that we ought to finish the supply of our own people, so that we may begin in earnest to spread the Bible abroad in foreign lands.

OPENING PROSPECTS ABROAD.

When the American Bible Society was formed in 1816, little comparatively could be done in circulating the Scriptures abroad. The ground was not prepared to receive the good seed.

Now, Spanish America, with its seven republics, is opened by the revolution, and the Bible is admitted into every part. Greece too, at the time mentioned, was unprepared for the Bible. Now, the demand for this book is such, that the American Bible Society has recently been constrained to appropriate two thousand dollars towards its circulation in that oppressed country.

In Ceylon too, where missionaries went a few years since from this land, the Bible is now solicited: nearly four thousand children are connected with the mission schools, and ought at once to be furnished with the Scriptures.

At the Sandwich Islands, where Heathenism reigned at the time the American Bible Society was formed, there are already twenty thousand persons who can read the Scriptures, and are asking for them. The Society is now printing fifteen thousand copies of the Gospel by Matthew for that interesting people. This demand from abroad will increase every year, and we ought speedily to supply our own people, and be prepared to spread the Bible abroad, until all nations shall read in their own tongue the wonderful works of God.

The receipts of the American Bible Society during the months of November and December, 1828, amounted to \$11,909 30—\$9,972 90 being for books.

Mr. John Bartlett of New-Ipswich, N. H. late a member of Bowdoin College, Me., who

left the following bequests, died at Trenton, N. J. on the 20th of Oct. last, aged 24.

To the Am. Education Soc.	-	-	\$1000
Home Mis.	-	-	500
Bible	-	-	500
Colonization	-	-	500
Sunday School Union	-	-	100
Bible Class Union	-	-	100

TIME AND ETERNITY.

Translated from the "Histories Parables of P. Bonaventure."

A philosopher accustomed to algebraical calculations, having heard a sermon upon eternity, was dissatisfied with the suppositions and examples proposed by the preacher; and returning home, and sitting to his study, he set himself to think upon the subject, and threw his thoughts together upon paper as they arose, in the following manner:

1. Finite, or what has an end, compared with infinite, or what has no end, is nothing. A hundred millions of years, compared with eternity, are nothing.

2. There is more proportion between the least finite and greatest finite, than there is between the greatest finite and infinite. There is more proportion between an hour and a hundred millions of years, than there is between a hundred millions of years and eternity; because the least finite makes part of the greatest, whereas the greatest finite makes no part of infinite. An hour makes a part of a hundred millions of years, because a hundred millions of years are only an hour repeated a certain number of times.

3. With regard to infinite, the least or the greatest finite are the same thing: with regard to eternity, an hour or a hundred millions of years are the same thing; the duration of the life of man, or the duration of the world are the same thing, because both of them are nothing, and nothing admits not of more or less.

All this being evident and granted, I now suppose God to grant you who read this but a quarter of an hour to live, wherein to secure an eternity of happiness, and avoid an eternity of misery; and, at the same time to reveal to you that the world itself should come to an end an hour after your death; I ask you, upon this supposition, what account would you make of the world and its judgment? What account would you make of its pains or pleasures during your lives? With what care would you not think yourselves obliged to employ yourselves for God, and every moment of your lives to prepare yourselves for death! O fools that ye are! do ye not perceive with respect to God, with respect to eternity, the supposition I have just made is indeed a reality: that the duration of your lives, compared with eternity is less than a quarter of an hour; and the duration of the universe less than an hour.

I also make another supposition:—If you had a hundred years to live, and, for your support the whole of this period, must only have what you could carry off in the space of an hour, from a treasury of gold and silver coin, the entrance to which should be left open during that hour: I ask, in what would you employ the

hour? In sleeping, walking, feasting, or diversion? Doubtless not; but in amassing riches, and even in loading yourselves with gold in preference to silver. O fools that we are! we must exist to all eternity, and during this eternity we should have the reward secured in time, and during the short space of our lives: and yet we employ not all our time in endeavoring to obtain a great reward.

But you will say to me, during our lives it is necessary to sleep, to drink, to eat, and to take some recreation. I grant it; but what hinders, but like St. Paul you may do all for the love of God, and thereby obtain a recompense for all? It must be confessed, that the passions are so lively, and opportunities so seducing, that it is a wonder there should be one righteous man upon earth; nevertheless there are such; and this is the effect of the mercy of God, and the grace of the Redeemer. On the other hand, death, judgment, eternity, are truths so terrible that it is astonishing there should be one sinner upon earth: such however, there are: this is the effect of these great truths being forgotten. Let us then meditate, watch and pray, that we may be of the number of the righteous in time and eternity.

Such was the sermon our philosopher made for himself, and with which he was so satisfied that he read it every day—he did more, he profited by it, and led a holy life, conformable to the great truth he had continually before his eyes.

REV. LEGH RICHMOND.

Extracts from his Journal.

January 10. What an awful idea is eternity: am I prepared to encounter it? "Oh, spare me a little, that I may recover my strength, before I go hence, and be no more seen!" Settle my opinions stedfastly, and above all my affections on thyself oh Lord! Have mercy on the dear children whom thou hast given me, and may I give them back unto thee in Jesus Christ, their and my Saviour. I fear I have not taught N. all I ought, and of which he is capable. Let me lay this to heart, and recommend him to God in prayer.

January 19.—Another week and another mercy. "Oh teach me to number my days, that I may apply my heart unto wisdom." Why am I alive? Why have I space to repent, when so many are cut off? Who makes me differ either in outward or inward circumstances? Oh, my Lord and my God! to thee I owe every thing; yea, myself also. Let me then speedily pay the debt.

What methods shall I take to cure my spiritual slothfulness? There must be a struggle and agony—heaven must be taken with violence.

Day after day elapses.—Oh time! oh eternity! In spite of sorrows, calms and relaxations sometimes steal on me. Let me not deceive myself with a false peace. Sometimes I am tempted to doubt whether I am a real Christian. Oh teach me, my God, to answer this question with a right conscience.

February 7.—Much ado about nothing, and little done about the great thing. Oh! let thy

mercy be shown to me, by enabling me to show mercy to myself. When I think of what I have been, what I am, what I shall be,—the idea fills me with hopeful fear and fearful hope. Let me think of my sermons, my soul, my family, my relations, my friends, my parish, my Saviour, and my God; and thus close my meditation to-night with prayer.

February 9.—Dreamed a dream, full of confusion and dangers, useful hints may be drawn rationally from dreams, so far as they may be considered as resulting from the state and frame of the body, and the inward customary state of the mind. Dreams are for the most part the uninterrupted thoughts of the soul in sleep. Oh, my God! may my waking thoughts and my sleeping imaginations, all become full of thee!

February 10.—I find a strong inclination to false fancy, as if some change in my worldly state and residence were to bring about a correspondent one in my spiritual condition. Satan struggles, together with the flesh, to keep up the dangerous phantom. Art thou not here, oh my God! and is not my office here? Oh, yes! give me strength to resist this, and to seek thee here and now. Oh! let me watch as well as pray, lest I enter into temptation.

February 11.—This day is to be an eclipse of the sun. What a beautiful emblem of those eclipses of the soul, which sometimes hide the face of God from the sons of earth. Oh revive me with thy presence, my God! even thy effectual and abiding presence. I have been meditating on the parable of the good Samaritan, in a spiritual application with a view of preaching on it.

March 12.—One day nearer death and eternity. Lift up my heart, oh God! in earnest prayer for real blessings. Let me be more desirous of graces than gifts, and yet remember, both are from thee.

March 16.—A thick fog this morning. Is this the only fog? On looking over my diary, I see much to lament. What a map of frailty! Oh, my Redeemer, how shall I estimate the infinite value of that blood of thine, which was shed for sin. What are my time, reading, learning, memory, situation, influence, authority, money, and other various abilities, of mind and body, but so many talents lent me by God, of which I must speedily render an account? Have I any talents for the ministry? Do I use them as not abusing them? Are they with a single eye and heart consecrated to the honor of God.

March 17.—I plainly perceive that the Lord has permitted me to suffer a dereliction as a just punishment for too much carelessness; but oh! my Lord Jesus, let me see the light of thy countenance. Fix my roving wishes, and nail them to thy cross; and oh! let me remember that no flower can blow in paradise, which is not transplanted from Gethsemane; no one can taste of the fruit of the tree of life, that has not tasted of the fruits of the tree of Calvary.

INDIAN ORDINATION.

Sampson Birch was lately ordained in the Baptist Church at Great Crossings, Scott County, Ky. Sampson is a full blooded Indian of the Choctaw nation, and for the last two years,

a student of the Indian Academy, at Blue Spring. More than twenty of the Indian scholars have been recently baptized—before they return to their nation they are to be constituted into a church, when it is presumed they will invite Sampson to the pastoral office.

Sampson being informed by the interpreter, that the council was ready to enter upon his examination—rose with the utmost composure and addressed them at length in his native tongue—(occasionally giving place to the interpreter). His manner was stern and majestic, yet dignified and solemn. The presbytery then proceeded to examine him, to ascertain his views of the Christian religion. A more interesting examination probably was never witnessed in the valley of the Mississippi.

On Lord's day, at 10 o'clock, the ordination sermon was delivered to a crowded assembly from Acts viii. 5th verse. "Then Philip, &c. by the Rev. Mr. Dillard. The crowd made room for Sampson and his Indian brethren to be seated near the pulpit. The congregation in the galleries and below, appeared to rise involuntarily. The candidate and his brethren, were then addressed by S. M. Noel—ordination prayer, by Rev. Messrs. Taylor and Johnston. After which the token of fellowship was given by all who could approach him. Among the rest, was seen our worthy sister —, the widow of the late gallant Colonel —, slain by the Indians at Tippecanoe.

On the same day another promising young Choctaw, (brother Jones) about twenty years old, was put on trial, as a candidate for the ministry.—*Bap. Rec.*

THE CHEROKEES.

Extract of a letter from the Rev. S. A. Worcester, who has resided among them several years, to friends in Northampton.

You perceive that the people of Georgia are very eager to send the Cherokees, and of course the missionaries with them, away from this place. The Cherokees steadfastly refuse to sell, and appeal to the protection of the United States. The Cherokees cannot be removed from their place, without the most flagrant violation of the most solemn treaties; and to us, who reside among them, it appears equally certain that their removal would be a most ruinous event. We missionaries are all agreed on this point, and would regard the removal of the nation to the West, as the almost certain destruction of our hopes in regard to the people for whose good we labor. None at a distance can see it as we see it. We see a people which can neither be said to be a savage people nor a civilized people. Many of them are civilized, many are savages, and more on the road between the one state and the other. They are rising rapidly. It is but a few years since a man was deprived by vote of a seat in the council of the nation, because he appeared in the dress of white men. Now scarcely a counsellor appears in any other dress; not one who has not the white man's dress in great part. Other things correspond. I know not a family or any individual who subsists by hunting. A large part speak the English language, and the number is

very rapidly increasing. Education is not very extensively enjoyed, but is more and more prized. Many think it abundantly sufficient to send their children to mission schools, where they can be boarded and taught gratuitously, without being at any expense themselves, yet a few schools are supported by natives. A teacher has just commenced school in this place, who has engaged I believe nearly 30 scholars, each of whom is to pay one dollar a month for tuition, and almost all have to be boarded at an expense to their parents of from one to one dollar and fifty cents per week. Thus we see progress making in all things relating to civilized life. Remove the nation from its place, and this progress is arrested; and if we follow them to their new home, we must labor there under difficulties exceedingly increased. One reason of this is, that the leading men in all these improvements have too much private interest involved to be induced by any consideration which may be offered to leave it for a Western wilderness; and when the leaders are taken away, where will be the followers? Another is, that far in the wilderness, it is impossible that the same facilities should be enjoyed for progress in civilization as here. If they would have teachers, they cannot find them; if they would have decent clothing, it will not easily be obtained; if they would build decent houses, builders will not be there; if they would follow the example of the civilized, that example would be out of their sight, for the white population around them will be lower than themselves.

But I am enlarging too much. Religion is the principal thing, but we could not expect religion to flourish permanently among a people "scattered and peeled" as this people would be if removed from this place. Our labors, like those of Brainerd, would soon too probably, cease to be seen, because the people among whom we had labored would cease to be. We feel that we have occasion to commend the cause of this people to our God, and to the prayers of his people, that their enemies may not be suffered to prevail against them. In the mean time, though there is much infidelity and much wickedness, and though there is no remarkable revival of religion, yet we believe that on the whole the cause of religion advances, though slowly. Three were admitted to the Church at Candy's Creek on the second Sabbath last month, and one to that at Brainerd last Sabbath. Another, one of the most influential men in the nation, will probably be received to Brainerd Church on the third Sabbath from this. These two churches are under my care, one 44 miles, and the other about 50 miles from my house. There has been considerable more attention to religion there since I left them, than when I resided at one and preached often at the other. At this place I have but very few indeed to listen to my preaching. It is a trial of faith and patience to preach in such a place, but duty appeared to require my residence here, for the sake of prosecuting the study of the language, and of giving to this people the printed word of God, in their own tongue. That object I have scarcely begun to accomplish. A few chapters only have been printed in the newspaper. I hope before a great while to be printing

the Gospel of Matthew in a book. First however, I intend printing a Cherokee Hymn Book, which we are almost ready to do, only waiting for paper. There are many Cherokees who can read their own language, though unhappily not all of them are fond of reading the word of God. But our duty is to make the word known to them, and God will bless it according to his own pleasure.

BAPTIST IRISH SOCIETY.

Notwithstanding the commotions in Ireland, particularly in the county of Clare, our latest intelligence assures us that "the Readers and Expounders of the Irish Scriptures are listened to with much attention, and treated with profound respect, by the Roman Catholics." Political subjects, indeed excited much attention; but with multitudes, religion was the all-engrossing inquiry. A powerful opposition to the schools, to the reading of the Scriptures, and to the spread of knowledge generally, is made by the Catholic priests; but their influence is on the wane. Bibles are given to the scholars as the highest premium for a correct repeating of the Scriptures; and such is the demand for Bibles in this way, that a previous large supply had been nearly exhausted in September last. In one instance, a female had obtained a premium Bible for herself; but being exceedingly anxious to get one for her parents, but failing of reward in her last effort, her parents travelled twelve miles to state their case, and a Bible was given them. Until 1820, when ten schools were founded, there had been no Protestant schools for the children of the peasantry; now they are increased, and are diffusing their blessed influence far and wide. Respecting one of the Girls' Schools, it is stated in a letter of Rev. John Franks, who in the last autumn had visited almost all the schools, and preached in different places to great acceptance, that "many of the children can repeat from 90 to 100 chapters, some of them more. One that had not been in the school more than a year, and at the time of entering did not know the alphabet, can now read the Testament, and repeat eight chapters; and another, not more than six years old, can repeat twelve chapters." Now, although these children may not understand all which they repeat; yet when they are told that it is the word of God, and believe it, its truths will in many instances have a saving power. Their parents, too, who cannot read, will hear them repeat their chapters; and this exercise will act on them, and if attended by the Spirit of God, be the life of their souls also. We are pleased to find, that in England, the disposition to support this Society continues unabated.—*Chr. Watch.*

Select Infant Schools.—A Select Infant School (says the New-York Journal of Commerce) is about to be opened in the school room of St. George's church. It is only about a year, if we remember right, since the first Infant School in the country was commenced in the basement room of the church in Canal, corner of Greene-st.; and now it is estimated that the number is not less than 50, of which four or five are in this city. We regard them as one of the most useful inventions of the age.

Youth's Department.

"Remember now thy Creator in the days of thy youth."

"Reading fills the mind only with materials of knowledge: it is thinking makes what we read ours."—Locke.

GEORGE MANIATES,

THE GREEK ORPHAN BOY.

[Communicated for the Youth's Department.]

(Concluded from page 535.)

But it is time to go on with the history of George. Being scarcely four years old, it is probable his little feet did not carry him far from where his mother was killed. As he was naturally a healthy and active child, he was made a prisoner by the Turks. He was then carried to Smyrna and sold as a slave. After a little while he fell into the hands of another master, by whom he was removed to Constantinople. Here during the four years of his captivity, he had quite forgotten his name and native language. All that he remembered of Ipsara, was the long beard of his uncle, his mother's mourning dress, and the windmill. From some things which he has related and from numerous scars on his head, he seems to have had a cruel master. Still we are not to think, as too many do, that all the Turks are savage men. They have had a bad religion, and like the heathen and very many in Christian lands, do not love the Lord Jesus Christ. But they are oftentimes humane, and are especially very kind to the brute creation. A little girl, the cousin of George, and his companion in slavery, had become so much attached to her mistress that she was unwilling to leave her.—Even he, when a benevolent gentlemen, went to purchase him, manifested considerable fear of his new friends. And no wonder, for hitherto all the changes which had taken place in his condition, had been changes for the worse. However he was soon reconciled to laying aside his Turkish turban, and exchanging his old garments, for a neat American dress.

With his friends in Egina, George remained nearly a year, learning once more his own language, which he did very readily from the multitude of Greek boys, that are running idle there about the streets. At the end of this period, when the missionary called to inquire after the little captive, his uncle, and the family of Canaris were urgent that he should be taken to America. Canaris, the naval hero, though he had gained many victories, had never enriched himself at the public expense. The boy was therefore becoming a burthen on those, whose own children had been sent to France for education at the expense of the French Committee. The necessary absence too of his male relatives, left no one to take the proper care of him. Under these circumstances, the missionary has brought him to America. On the passage, the vessel passed near to Ipsara, and George was very earnest to have the captain stop, that he might go on shore and find his house—and "what will we do," he said, "if we

find τα κόκαλα της μητρός μας—the bones of my mother?"

He manifested great ingenuity on the voyage, in the twisting of ropes, making of spears, and in every kind of mechanical employment. On one occasion, after seeing the flags of different vessels which passed, he stole down to his birth, and there made a very exact imitation of them, from some of his garments which he cut up for that purpose. It is matter of regret that thus far, he has shown more disposition to employ his fingers than his mind. Like all children, George has some faults of character. It should be said however in his favor, that when he has been corrected for them, he did not long remain pouting as too many children do. It is certainly a very hopeful sign when the sky soon clears up, after a little boy has been punished for doing wrong. Considering too that George has so often changed his language and home, it is not strange that he should have begun to form some habits that were not good.—There is great reason to hope, now that he has some one to watch over him, that he will become a good man.

When he first arrived at Boston, and saw the green fields around, and the fine houses in the city, he said America is a καλὸς τόπος—a fine place. Children in America little know how much happier is their condition than that of the Greeks and Turks, and the heathen every where. They ought therefore to be ready, as many of them are, to save their money to send food, and clothing and teachers and Bibles, to those who are so very destitute.

While George was in Boston in the school of a good man who took much pains with him, and taught him for nothing, he learned to read quite fast. His way of speaking at first was quite diverting. "Baby small," he said "is good;—baby large, no good." After he had been nicely supplied with clothing by good people in Boston, he was sent to Bangor, in the state of Maine. Mr. Nathaniel Harlow, a gentleman who has interested himself very much in the distresses of the Greeks, has kindly adopted him as his son. Indeed so long as he conducts himself as well as he has since he came to this country, he will not want friends. It is to be hoped none of his playmates will trouble him, or try to make him angry with the Turks, whom he hates very much now. At Smyrna, a little Turkish boy called him names, and notwithstanding the danger, George struck him. A company of Turkish women came clamoring about the door, and it was a good while before his friends could appease them. There is however greater danger lest George and the other young Greeks who have come to this country should be so much flattered and caressed, that they will become proud and vain. As for George, he did not want to be called a

Turkish or Greek, but an American boy. Let him be trained up as the other children are in America, and he will be more likely by his good conduct, to reward those who have made sacrifices on his account.

B.

EVIDENCES OF GRACE

IN YOUNG CHRISTIANS, WHO HAVE ENJOYED THE ADVANTAGES OF A RELIGIOUS EDUCATION.

The evidences of a man being born again of the Holy Spirit, are frequently, if not generally, in the characters referred to, found to consist, not so much in sudden and powerful convictions, alarming fears and deep despondency, followed by lively hope and rapturous joy, (which may sometimes attend conversions from open and flagrant wickedness,) as in the gradual understanding and feeling of the truth as it is in Jesus; a mourning over past deficiencies and present insensibility; an habitual desire for scriptural knowledge, faith in Christ, love to God, and holiness of heart and practice; a conscientious attention to secret prayer and the means of grace in general; a watchfulness over the mind and heart; and a self-denial in many things which were once esteemed innocent, or indulged in without remorse. A dependence also on the atonement and intercession of Christ, and on the teaching and other operations of the Holy Spirit, in order to the more satisfactory enjoyments of the blessings promised in the gospel, and the promotion of the divine glory, will be felt and cherished by the convert, and viewed by all his pious connexions with gratitude and hope.

Let not the young Christian, however, conclude that all these evidences are enjoyed to the same extent and degree in every character, and at all times. Sorrow for sin may be more poignant in some than in others, and more powerful at one time than at another. And spiritual desires, love to God, and the enjoyment of the world and privileges of the Gospel, may vary with circumstances and seasons. The flesh will lust against the spirit, and Satan will suggest doubts and excite fears. Trials will exercise faith and put fortitude and patience to the test; moments of light, and peace, and joy in believing, may be followed by dark seasons of temptation, or painful discoveries of the revival of dispositions which were considered as crucified and dead. As it is in nature, so is it in grace; the germ is often for a time checked in its growth, by the unfavorable soil in which it is placed, and the verdure, and bloom, and fragrance of spring are sometimes overcast by dark clouds, and assailed by wintry storms.—Let not the young Christian, however, despond, as though some strange thing hath happened unto him, for similar trials attend every believer. Neither should he be cast down and write bitter things against himself, because he is conscious of weakness, and cannot understand the whole counsel of God; and frequently feels and profits but little in reading, and hearing, and praying. Let him remember that he is but a babe in Christ. For the present, it will become him to take “the sincere milk of the word, that he may grow thereby;” and after years of instruc-

tion and experience, his understanding will be better informed, his judgment more mature and correct, his love rooted and grounded in Christ and his salvation; and he will thus gradually come “unto a perfect man, unto the measure of the stature of the fullness of Christ.” As an antidote to prevent doubts and fears, let him look at the unlimited invitations and gracious promises of the Gospel; in which the Saviour holds out encouragement to every sinner to come unto him, and receive everlasting life. The consciousness of sincere desire to know and do the truth, and “to be found in Christ, not having on his own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith, which is unto all and upon all them that believe,” may be considered as one of the first effects of divine grace in the heart; and “He that hath begun the good work in you, will perform it unto the day of Jesus Christ.”

Let the young Christian also consider the experience of those “who through faith and patience are inheriting the promises. “They were men of like passions with ourselves:

“Once they were mourners here below,
And wet their couch with tears;
They wrestled hard, as we do now,
With sins, and doubts, and fears.”

And say, if he who called, and justified, and placed in glory the once sanguinary Manasseh, the unchaste Magdalen, the persecuting Saul, with a multitude of prejudiced Jews, blaspheming priests, superstitious heathens, and scoffing infidels of every nation, has not given ample proof that he is both able and willing to save all who come to God by him?

Religious Magazine.

Drunkenness turns a man out of himself, and leaves a beast in his room.

Drunkenness is an egg, from which all vices are hatched.

Drunkenness is nothing else but voluntary madness.

DEPART FROM ME.

Oh! fill my heart with holy fear,
Teach me the slightest sin to flee,
And let me not be doom'd to hear
Thee, Jesus, say, “Depart from Me.”

My life thou still art pleas'd to spare,
O give me grace from wrath to flee;
And let me not thy vengeance dare,
With those who hear “Depart from Me.”

Oh, send thy spirit to prepare
My soul before 'tis judg'd by Thee;
And let me not their torments share
To whom thou'lt say, “Depart from me.”

Thy word with rev'rence let me hear,
And penitent humility;
And Oh! let nought my conscience sear,
Lest God should say, “Depart from Me.”

AN ESTIMATE OF TIME.

Time *was*, is past, thou can'st not it recall;
Time *is*, thou hast, employ the portion small;
Time *future* is not, and may never be;
Time *present* is the only time for thee.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, FEBRUARY 14, 1829.

FREE BLACKS IN VIRGINIA.

Those whose sympathies are engaged in the project of African Colonization, will be ready to commend the sentiments of the extract below, from the Report of a Committee of the Virginia House of Delegates. The more so for their coming from the Legislature of a slave-holding State—from the midst of the infected region, where we are wont to expect that the influence of familiarity and early prejudice will render the promptings of humanity more feeble and tardy. This is not the first instance however, that such views and purposes toward her black population, have been manifested by Virginia. Her people and legislature have been awake, for they could not very well sleep over it, to the evil that is rapidly growing up within her; and which must be checked by some means, or prove calamitous ere long, to both slaves and masters.

With more zeal than discrimination, we sometimes permit our ardour in the cause of the poor African to cast unjust reproach on those to whose lot they have fallen; for slave-holding is to be looked upon rather as an evil entailed upon our Southern brethren, than sought for by them. It is a double slavery of master and slave,—a calamity which the intelligent among them deprecate and deplore as much as we do, but know not how to relieve. Excess of compassion is, indeed, a pardonable sin, if any is; but it cannot be denied that misjudging philanthropy has often gone wide of the true mark—misconceiving the malady and the proper cure. "There can" indeed, "be no doubt of the wisdom and propriety of controlling, and even entirely repressing the operations of benevolence and philanthropy, when inconsistent with the public safety or the public welfare."

The free colored population of Virginia in 1800, was 24,000; in 1820, 36,875. The Committee agree, it will be seen, on the expediency of removing this population, and recommend for the purpose, an appropriation of "so much of the annual revenue as arises from the sale of colored convicts."

Extracts from the Committee's Report.

The establishment within the limits of any State, of a large and growing community of individuals, essentially different from the great mass of its inhabitants, would under any circumstances, be a matter of questionable expediency. But, if that community be distinguished by the peculiarity of its color; be made up of slaves, or of their immediate descendants, and be diffused over every part of a slave-holding country, there is no longer room to doubt the baneful and dangerous character of the influence it must exert. The distinctive complexion by which it is marked, necessarily debars it from all familiar intercourse with the more favored society that surrounds it, and of course denies to it all hope of either social or political elevation, by means of individual merit, however great, or individual exertions, however unremitting. The strongest incentives to industry, and moral as well as political rectitude, being thus withdrawn, it would argue a most extraordinary ignorance of the character of the human heart to anticipate from those, in relation to whom virtue and intelligence and patriotism are stripped of their most powerful attractions, a course of conduct calculated either to exalt themselves, or to benefit the country in which they

live.—Reason, on the contrary, would point us to the very results which our own experience has so fully demonstrated. Ignorance, idleness and profligacy, must be the inseparable companions, the unavoidable consequences of individual degradations; and they who are its unfortunate subjects, cannot fail to be a curse to the community with which they are connected, detracting at once from its general wealth, its moral character, and its political strength.*****

Under the influence of a policy already referred to, and justified by the necessity from which it sprung, the laws of Virginia have prohibited emancipation within the limits of the State, but on condition of the early removal of the individual emancipated. Do not justice and humanity require, that the rigors of this condition should be softened, as far as possible, by legislative interposition? And how can this be so effectually accomplished, as by providing a safe and suitable Asylum, together with the means of emigration to it, for those whose removal from the State is positively enjoined? There can be no doubt of the wisdom and propriety of controlling, and even entirely repressing the operations of benevolence and philanthropy, when inconsistent with the public safety, or the public welfare. But, that Government would be justly chargeable with the extreme of despotism, that should attempt, without necessity to interfere with the kind and generous feelings of the human heart; or where the necessity exists, without tempering the rigor of its decrees with such amolliments as charity may suggest, and the means at its disposal may supply.

On the present occasion, however, policy fortunately points to the very course which humanity would require. In providing for those whose removal from the State is made a condition of their emancipation, the means of emigration to Africa, the General Assembly will be applying, in the opinion of your Committee, the only safe and efficient remedy to an evil, whose presence and magnitude is acknowledged, and whose future increase is dreaded by all. If the effect of this operation should not be, as some have sanguinely hoped, the entire extinction of slavery in the end, there can be very little doubt that it will at least open a drain for our colored population, of which individual humanity and legislative wisdom may avail themselves, to an extent amply sufficient for all the purposes of public security. But should it realise in its results, the anticipations that have sometimes been formed in relation to it, and draw from us, without a single interference with individual rights, or a single violation of individual wishes, the great mass of our colored population, then indeed, may Virginia look to it, as the surest means of restoring her, to that ascendancy among her sister States, of which it may be safely affirmed, that slavery only has deprived her.*****

In looking around for some special fund that may most properly be set apart for this object, the attention of your Committee has been particularly drawn to that portion of the public revenue derived from the annual sales of colored convicts. Though small in amount, it is nevertheless sufficiently large for the experiment proposed; and its peculiar origin, springing as it does from the crimes and the misfortunes of a colored population, would seem to recommend it as particularly appropriate for improving the condition of that population and for gradually relieving the State from the present evils and the future dangers, inseparable from its existence and probable increase within her limits. Your Committee accordingly recommended the adoption of the following resolutions:

1 Resolved, That it is expedient to provide for the removal of the free colored people of Virginia to the coast of Africa.

2. Resolved, That the committee of Finance be directed to prepare a bill appropriating to this purpose so much of the annual revenue as arises from the sales of convicts.

EMIGRANTS TO LIBERIA.

While there are so many hopes looking towards the success of this colony, every favorable feature in its progress is regarded with pleasure. The Colonization Society is gathering strength from the accession

of respectable and efficient patrons—public sentiment is fast being enlisted in favor of its policy—and some interesting incidents of late have combined to give it more notoriety. A letter from Norfolk contains the following list of emigrants, about to sail from that port for the Colony. Such accessions are, above all, the best guarantee of its prosperity and stability. As a printer is among them, the Colonial newspaper which was suspended by the death of a former one, will probably be revived.

NORFOLK, Jan. 26, 1829.

"I have received up to this time, about one hundred and fifty-five emigrants. Amongst them are several well educated schoolmasters. Also a well educated Presbyterian minister and his family, and a Methodist and a Baptist preacher, of more than ordinary talents. Also a number of valuable mechanics, viz. carpenters, cabinet-makers, turners, blacksmiths, brick-makers, stonemasons, a valuable machinist, a gun-smith and brass-founder, and a printer. Take them altogether, I think them by far the most intelligent and discreet set of people that the society have ever sent out. They are all on board, remarkably well accommodated, and very cheerful.—They carry out with them a considerable amount of property in goods, household and agricultural implements, and as much provisions of their own, as will support them for at least six months to come; so that, with very few exceptions, they will be of no expense to the colony after their arrival. More than half of these people can read and write. One hundred of them can read. And what is extraordinary, I have not heard an oath nor an indelicate expression from any of them, nor seen any of them use spiritous liquors, although I am constantly with them."

ST. LAWRENCE BIBLE SOCIETY.

This Society held its Anniversary at Potsdam, and exhibited its annual Report on the first Wednesday of January.—Hon. R. Hopkins, President, in the chair. A resolution was passed that the Society continue their exertions, "until every individual in the County, shall be supplied with a copy of the Scriptures."

The receipts of its Treasury amounted during the last year, to \$508 14.

We were pleased to notice one item of the Report, and would suggest it for imitation and commendation. "At three several times," says the report, "during the last year, the Grand Jury of the county, contributed their fines, and one of the Juries a collection, towards defraying the purchase of Sunday School Testaments."

Out of 9,887 readers in the county, who were in 1825 destitute of the Scriptures, the Society has furnished 862 with Bibles, and 4,960 with Testaments.

The Society has assisted in scattering, the last year, 4,500 Testaments among the scholars in the different Sabbath Schools.

SUMMARY.

It is contemplated in Boston, to establish an institution for the instruction of the blind. It is said there are more than 100 such persons in the State of Massachusetts.

Colonizing free People of Color.—The following joint resolution offered in the Senate of Kentucky, by Mr. Garrard, passed that body with three dissenting votes.

Resolved &c. That our Senators, and Representatives in Congress, be requested to use their best endeavours to procure an appropriation of money of Congress to aid,

so far as is consistent with the Constitution of the United States, to colonizing the free people of color of the U. States in Africa, under the direction of the President of the United States.

On Saturday evening, 24th Jan. an Auxiliary Colonization Society was formed in Washington City, and Joseph Gales, Esq. was chosen President.

The whole amount of the real and personal property of Harvard University is \$381,682 21—the income arising from which, from August 1827 to August 1828, was \$21,605 21.

Mr. Holland, a friend of James Montgomery, the poet, is preparing under the general superintendence of the latter, a memoir of the lamented Summerfield.

The Savannah Georgian of the 12th inst. says—"It is understood that the Anti-Duelling Association in this place has requested Gov. Forsyth to demand the person of Mr. Hopkins, who killed Col. Nixon in a duel, near Augusta, a few days ago."

The State of Chihuahua, (Mexico) has appropriated monies from the public treasury for the education of twelve of their young men in the United States, in order that the "virtues and manners" of our country may be transplanted to their own. An official address has been issued to the people of the United States, commending them to our protection and kindness.

RELIGION OF THE TURKS.

[Communicated for the Religious Intelligencer, by the Rev. Mr. Brewer.]

(Concluded from page 588.)

To restore Mahometanism from its declensions, has been, as was heretofore remarked, the ostensible object in all the recent changes which have taken place in the institutions of the Turks. The necessity of this, and the purpose, are constantly held forth in the proclamations of the government. It was in practice, however, rather than in principle, that this declension had taken place. The Janissaries and the Dervishes were lovers of wine, and if they thought at all, may have thought that, in this respect, the creed of the Christians, was better than theirs. The people at large may have grown remiss in some trifling observances, and their attachment to Islamism, slumbered. The conquests of the Wahabites in Arabia, and the interruption of intercourse by sea with Egypt and Syria, in consequence of the Greek Revolution, had greatly diminished the pilgrimages to Mecca. Still there are numbers who are dignified with the title of Hadgee, from having either performed in person, or sustained the expense of that most meritorious act of a Mussulman. Troops of pilgrims are also seen passing to and from their holy city, by the great caravan routes of Asia Minor.

But be the practice of the Turks as it may, few of them, it is believed, are inclined to doubt the divine authority of the Koran. By no means so intellectual or inquisitive as the Persians, there is among them no such considerable class of secret unbelievers, as the Soofies of those hated followers of Ali. In every age and under every system of religion, men of this description are to be found. Nor would it be

singular if in the present age of scepticism, some such should exist in Turkey. I have occasionally heard of individuals also, who profess to believe in the truth of Christianity. One of these was an Imam, who visited a Greek priest for instruction. The open avowal of his belief, would have been attended with certain destruction. As evidence of this, and of the manner in which converts to Christianity are now actually treated in Mahometan lands, let the following examples suffice. The first is extracted from the journal of Rev. Mr. Smith, (Missionary Herald, Nov. 1827,) and which he says occurred just before his arrival at Cairo.

"A woman, who was born of Moslem parents, was found living with a Greek as his wife, and had a cross marked on her arm, as a sign of her having embraced the faith of Christ. As soon as it became known, she was brought before the magistrate, and condemned to be drowned in the Nile. The order was immediately executed. Crowds followed her from the city, and lined the banks of the river to see her plunge in the stream. She continued to cry, "I die a Christian;" but this only enraged her executioners, and hastened her death. In the mean time, a fire was built on the shore to burn her husband, but when he saw the fate that awaited him, he saved his life by embracing the Mahomedan faith. This he could do, having never been a Moslem; but for his wife no such resort was left."

The other instance of martyrdom took place in Smyrna eight or ten years since. The subject of it was a Greek by birth, but had been induced through the gifts and promises of a proselyting master, to abjure the Christian religion. Soon however his mind was filled with the utmost abhorrence of his conduct, and he resolved publicly to retract. After spending some months in fasting and other religious exercise by way of preparation, he went before the Pasha, and avowed his determination to die a Christian. This mild old man was reluctant to revive the sanguinary laws and usages of the country, and endeavored to divert him from his purpose, and dismiss him as one laboring under the influence of mental derangement.—Not succeeding in this, he next resorted to different species of torture, such for example, as compressing his head with screws, until his eye balls almost gushed out. Afterwards when led to the place of execution, some slight wounds were inflicted, without in the least shaking his constancy. Finding at last all these efforts in vain, the executioner proceeded to do his work, and by a single blow, dispatched his unhappy victim. The Greeks rushed forward to bathe their handkerchiefs in his blood, to prevent which, water was poured on, and the body then cast into the sea.

Such being the intolerance of the Mahometan religion, the question naturally arises how shall Christianity finally triumph over it? Our anticipations of its speedy downfall; our just sympathies with a most oppressed people, now happily delivered from their thralldom; and some remains of the crusading spirit, lead us to reply in our hearts, if not with our lips, "let the sword first open a passage for the entrance of truth." Thus however to array the cross

against the crescent, was more becoming in our Catholic ancestors, whose erroneous views were not as readily laid aside, as the name of their faith. Even were the advantages from the overthrow of the Turkish Empire to be as great as have resulted from the British conquests in India, it would become a matter of serious inquiry, whether the feelings of Protestant Christendom on this subject, are justifiable. The arms which we may not take ourselves, shall we rejoice to see used by others? Why not too, extend the principle, and long to see the Christian host arrayed against the nations of Paganism? The name of philanthropist is surely more honorable than that of Philhellene, and now that Greece is rescued from the grasp of the tyrant, shall we not remember that a *Turkish* mother, and a *Turkish* orphan are members of the human family? It is time that Christians should rise above the vulgar prejudices, which in one quarter or another have so long prevailed against the Indian, the African, the Jew, and the Turk. They should regard all men as the brethren of one great family; the children of one Common Father, who "hath made of one blood all nations of men for to dwell on all the face of the earth." They should feel that men every where, are involved in one common ruin, "all flesh having corrupted its way before God," but that everywhere there are remains of human virtue. Every Turk, destitute as he is of holiness of heart in common with all men by nature, is not therefore devoid of kindly feelings towards kindred or strangers. It becomes one to speak with gratitude of favors experienced from this turbaned race who are thought by many incapable of performing an act of kindness. Nor is it inconsistent with the liveliest interest in the welfare of Greece, to do justice to the character of her oppressors. While then we view the human race as sharing in one common apostacy, though still possessing in common some humane and amiable feelings, let us also deeply realize that there is one common and one only means of deliverance from this state of deepest ruin. The gospel of Christ lays the axe to the root of all that is wrong in our nature, and whether the missionary assembles the people in public, and addresses them in a formal sermon, or preaches from house to house, or converses with his youthful hearers within the walls of a school room; to bring this to bear on the heart, will be his great and ultimate object.

If then the sword should not open a door of utterance to the Christian preacher, in Mahometan lands, may he not hope that the gradual progress of civilization will? The Pasha of Egypt fully understands and tolerates the exertions of Missionaries and Bible men. His only caution to them was, to regard the prejudices of his people, and introduce the scriptures by small parcels at a time. The persecutions which our Missionaries have experienced in Syria, and the Jewish Christians at Constantinople, have had their origin more in Catholic and Jewish gold, than Mahometan intolerance. The operations of the Bible Society in Turkey have indeed been regarded with some jealousy by the Turkish authorities. But in what coun-

try of southern Europe, would foreigners be suffered to publish the Scriptures as they have done for years in sight of the Sultan's palace, and to circulate them as freely as has been done amongst most of the Christian subjects of the Empire? Even at the moment when the missionary was banished from Christian Russia he was permitted to pursue his labors unmolested among the subjects of Mahometan Turkey. So long then as they are accessible to moral influence, the enlightened Christian will patiently continue his efforts, to relight the lamp of God in temples where it has long since gone out, or is burning only with the feeblest lustre. Nor will he fear that when those who are now disciples of Jesus only in name and in form, shall come to exhibit his religion in its purity and loveliness, that the sword of the Mussulman will present a more successful obstacle to the progress of the gospel, than the tortures of the heathen or the fire and faggot of the Catholic have done in former times.

TEMPERANCE.

(Concluded from page 589.)

"But I have no influence and of what avail is my signature?" The obscurest hermit that breathes, if he is what his Maker designed he should be, a child of God, sends an influence to the extremities of the world, that will continue while probation lasts, and while the soul exists. But though your influence may be extremely limited, and you may design it should be still less than it is, even then its amount will be more than the combined powers of men and angels can measure. Who will attempt to measure infinite space? But your influence may be more than you expect. Go with me down to the sides of the Nile.—Set down upon its verdant banks, and listen to the cries of that foundling that tosses among the flags. You say that it has no influence; that it will in a little time fall a victim to Egyptian fury, or be the food of the first approaching monster, and your tenderest pity is moved. Pause one moment before you thus decide. That defenceless babe that could not turn itself upon its own pillow, afterwards conversed face to face with Him that "weigheth the mountains in scales, and taketh up the isles as a very little thing." Thus the most distinguished saint that the Bible records, exerted the most mighty influence of any man that the world has ever seen—influence that will cause the world itself to tremble to the end of time. "But who can expect to reclaim the intemperate?" Because the plague is pressing all the inhabitants of an immense city into the very jaws of death, is it fruitless to prevent others from running into the same infection? If under God our rescue is effected it will be by sentiment. And alas! did this sentiment exist as it ought, it would soon rid the earth of the deadliest curse under which it has ever groaned.—Ah! little did the inventor of strong drink imagine that he was forming the broadest, deepest fountain of woe that man while on his earthly pilgrimage would know—and putting into the hands of the Prince of darkness the most destructive weapon with which he has ever scourged the world.

Ye hosts of philanthropists, and patriots, moralists, and christians, proud of your country's glory, and of the pillar she affords to Zion—Ye who have not begun to think that the claims in question have any demand upon you—how will you answer it to your final judge, if you heed not the ravages of this destroying evil.

To what human power would America be willing to yield up the reputation, the happiness, the wealth, the lives, which she annually surrenders at the demand of intemperance? And yet she can tamely and peace-

ably submit to the demand, as if no remonstrance was called for. She can quietly see her hospitals and penitentiaries, her lazaretto's and prisons multiply before her eyes, to receive the mighty throng which intemperance has prepared to fill them. She can see her boasted republic verging to infamy and ruin, and manifest but few tokens of remonstrance or regret. "But what can she do?" From the slight experiment already made, it is plain that if the means recently employed are adequately extended, the remedy is certain. Nor need the means employed to wipe away the nations foulest reproach, awaken any extensive or permanent opposition, if fairly understood and properly adopted. The effort itself bespeaks in every feature a design to befriend humanity. Who does not wish his country to be more moral; and her citizens more virtuous and happy.—Who does not wish to lessen the weight of the heaviest curse that has ever fallen upon this guilty globe. The most besotted vagabond that moves, if he justly apprehends the object of the means in train, and will look at the salutary results to which they will unavoidably lead if pursued, if he will speak out the feelings of his better judgment, will say, God speed the measure.

The cause of temperance is struggling into existence against a fearful odds. And there is a call upon all of every age and sex to aid it forward. A call as imperious as the interests of time and Eternity can create. Already have the legislature of New-Hampshire, to the honor of the state, resolved to dispense with the use of spirits at their boarding places during the present session; and all the merchants in Williamstown, Mass., six in number, with two of the inn-keepers, have resolved entirely to abandon the sale of every kind of spirits, excluding at a blow all they have on hand. If the morality and religion that intemperance has left, could be induced to rally but a part of its strength, the rescue would be easily effected. If the true friends of the nation would do their duty, the time would soon come when the sober and the moral would as soon be found actors in the most tragical scenes on the African coast, as be found manufacturing or vending this bane of the human race.

Probation was not given as a season in which to dream, but to act; and if it is the duty of all to labor and pray for the temporal as well as the Eternal good of those on whom the light of truth has never shone, it is no less their duty and their privilege to labor for those whom charity would seek to save, when she begins at home. Carrying them on the same arms of faith, with those who are at a great remove from the blessings of the gospel, praying that they may "be temperate in all things." The charity thus employed, blessed be God, will not rest in the attainment of its object, until this world so long convulsed by sin, shall be transformed into the image of Heaven, and "filled with the glory of God."

A FRIEND TO CHURCH AND STATE.

For the Religious Intelligencer.

Mr. Whiting.—Through the medium of your paper, I wish to state, and if possible to correct a procedure which I deem very objectionable.

At this period of the world, when such great efforts are making to ameliorate the condition of our fellow men, it is manifest that but few, comparatively, engage deeply in these exertions, and those are chiefly from that class who profess to be the followers of Christ. On all occasions, and especially when new contributions are called for, certain men who have become prominent for their liberality, are sure to be called upon first, which has become a sort of standing course. Of this I make no complaint; but there is one practice connected with it, which I deem highly objectionable. It is this: When an Agent begins his vocation, it is very common that he precedes his personal application by a letter, accompanied by sundry

printed documents, which he commits to the mail, leaving the postage unpaid. Now on what principle an applicant for a favor can justify himself in taxing the man to whom he applies, with the postage on his petition, I know not. This is too often done in other vocations of life, and even in matters of business. If the privilege of serving another, either by pecuniary contributions, or by other exertions, is so great that the party addressed ought to be taxed for it by the government, then is the practice which I complain of justifiable and proper: otherwise a due sense of delicacy and propriety ought to forbid it. And here let it not be said, in justification of the practice, that the tax is but a trifling one, and therefore need not be noticed. In reply I remark that the principle is the same whether the tax be large or small; but be assured that some of our most liberal benefactors are pretty severely taxed in this way. If the foregoing remarks have any weight, they would forbid the mission of a single letter asking for gratuities of any sort or kind, without first paying the postage on the dispatch. In fact, I have known some who have felt so much disobliged by this conduct, that they have been almost determined to return the letters to the writers, with increased postage, and have decided off hand not to aid the object proposed. JUSTICE.

Revivals of Religion.

REVIVALS AT THE SANDWICH ISLANDS.

We have already noticed the religious excitement at Kairua, and which appeared to be increased by the death of Mrs. Bishop. We now copy from the *Missionary Herald* a more particular account, communicated to the Board in a letter from Mr. Bishop, dated at Honoruru, Island of Oahu, June 3, 1828.

Mr. Bishop came from Kairua, on the island of Hawaii, the place of his ordinary residence, to attend the general meeting of the mission at Honoruru, and assist in making such arrangements respecting future labors, as were necessary upon the arrival of the new missionaries.

Encouragement from the Arrival of the New Missionaries.

"Our hearts rejoice and give glory to God, for the safe arrival of our beloved brethren and sisters to these shores, far distant from the home which we still hold dear. They are the messengers of good tidings from our native land.—After many years of toils and privations, of joys and sorrows, and of being shut out from personal Christian fellowship with any, except the few brethren with us; to behold, at last, a goodly company from our own country, and from the circle of our friends, with hearts glowing with love to each other, and to the souls of the heathen, and beating in unison with our own, is what we had almost despaired of realizing. Many hours of despondency, of doubts and fears had passed over my mind, since the date of my last letter, in view of the prospect before us as a mission, and of myself and children as individuals. To reflect that several of our number are drooping with disease, laid aside from their work in a great measure, compelled to seek a retreat in the cool air of the mountains, and fearing that soon some of them may be called to leave the islands as the only hope of restoration; that the dear companion of my pilgrimage has been torn from me by death and my children left orphans upon my hands; to see the natives weeping around us, with the apprehension of soon losing their teachers, and

exhorting each other to improve the present occasion, as the last they should enjoy of receiving the word of life at our hands; all these combined threw such a distress over my mind at times, as almost to lead me to despondency. But God be praised, I was not left to despair, or to distrust his providence. His promises came seasonably to my aid, and dispelled the gloom that rested upon me, and enabled me again to rejoice in hope of better things hereafter. But my most sanguine hopes have been exceeded. The arrival of our fellow helpers has once more changed the aspect of things, and filled us with joyful thanksgiving to the God of love and mercy. We now almost feel that the victory is in full view, and it is ours to press forward with renewed strength, and seize it in the name of our divine Master. The hearts that were ready to faint, and the hands to hang down, and the tongues to cease utterance, are now encouraged, and strengthened, and enlarged. The late meeting of the mission at this place, has been a season of jubilee, in which we have enjoyed an uninterrupted succession of friendly intercourse and Christian fellowship, and we again separate to our different stations bearing with us the assurance of mutual confidence, unanimity, and concert."

Attention to Religion at Kairua.

"Since March, the state of religion at Kairua has been increasingly interesting. Our houses have continued to be thronged daily with inquirers, from morning till bed time; and every day has usually brought with it several who have newly turned to the Lord, and for the first time visited us, to declare their purpose of seeking the way of salvation. I would here enter into a detailed account of what the Lord is doing for us, but as it would be agreeable to unite with my associate in this pleasing duty, I will defer it till after my return to Kairua, and confine myself at present to giving some general notices.

"The first indications of a special attention to religion were apparent early last winter, while I was with my family at this place.—Even before I left Kairua, in October, the subject of religion was engaging the attention of several, and those who had given us pleasing hopes of being near to the kingdom of heaven, became much awakened; and some few, who had been under our particular instruction, were making the great inquiry after the way of salvation. Upon my return, in January, I found a pleasing accession to the number of those who were wont to visit us for religious instruction, and an universal solemnity and earnestness in their attention. But the domestic affliction, through which we were then passing, engrossed our principal attention; and even those who were inquiring the way to life, seemed, for the time, to suspend their anxieties for themselves, and join in the general concern, felt by all classes, for the crisis of the affliction laid upon their beloved teacher, Mrs. Bishop.

"But immediately after her death, the excitement was again enkindled with new vigor. The loss of one endeared to them by four years of unremitting attention to their spiritual and temporal improvement, the recollection of many, that they had long neglected her instruc-

tions and admonitions, that she was taken from them, and above all, the parting advice she bequeathed to them, as the pledge of her sincerity and affection, aroused them at once to a sense of their condition. The thought that her dying prayers were offered for them, that they might meet her again in heaven, was a more powerful appeal to their hearts than all persuasion. It was an argument fully adapted, in all its force, to their understandings, and convinced them that she, at least, believed fully the things she taught, and entrusted her eternal destiny to the issue of their truth. Accordingly, great numbers have mentioned the circumstances of her death as a principal reason why their minds were aroused to feel the importance of religion. This has been a great source of consolation to me, under the afflictive dispensation, which has removed from my sight the dearest object of earthly attachment, and reduced my children to an early orphanage. I have not dared to repine at my lot, since the glory of God has so evidently been promoted by the event. He has enabled me, for the most part, to preserve a thankful frame of mind, and a disposition to praise and rejoice in Him, for the glory that has thereby accrued to his name.

"The number of inquirers, when I left home in April last, was judged to be not less than two hundred, including those who give satisfactory evidence of a saving change. Mr. Thurston writes to me, that the work is still going on with great power, and is extending itself to the neighboring villages. A striking trait of this revival is a deep sense of sinfulness, and a conviction of their lost and helpless condition, and of the necessity of divine aid to deliver them from the dominion of sin. There is nothing speculative in the nature of their convictions: their transgressions have been too many and palpable to make it a matter of difficulty to search them out. With great ingenuousness they confess themselves to have been murderers, adulterers, sorcerers, thieves, liars, drunkards, and addicted to all the vices attendant upon these. Nor has there been an exception to the character here described, where the person has arrived at mature age; so universally prevalent was the state of depraved morals among them. There was "none good, no not one," none that had resisted the torrent of corruptions which bore along the aged and the young, the male and female, down the broad road to death. They have no motive for concealing from us any longer the extent and enormity of their former sins; and they appear now to have forsaken them and to be walking in newness of life.

"I hope to pass the summer in travelling over the destitute parts of Hawaii, after which, if God will, you shall hear from me again by the return of the fall ships. Permit me again to solicit the continuance of your prayers for us and the infant church under our care, that it may increase and flourish, until all the dwellers in these islands of the sea shall be embraced in its bosom, in the pure faith of the gospel."

REVIVALS IN OHIO.

The following history of the progress of religion in several churches in Licking County, Ohio, we co-

py from the Christian Herald, a new paper, established at Pittsburgh. It proves that the wilderness will not only 'bud and blossom as the rose,' but that wherever the institutions of the Gospel are planted, and matured, it will bring forth fruit to the glory of God.

The Granville Church was formed in Granville, Mass. 1804, and consisted of twenty-seven members. In November of the same year twenty-five of this number arrived in this township, which was afterwards named Granville. The Sabbath after their arrival, they held a reading meeting between the two first trees that were cut down, on the place where the town now stands. The fatigue of a forty-nine days' journey made rest desirable, even in the wilderness. Before the second Sabbath arrived some logs had been rolled up, so much in the shape of a house, as to defend against the wind on three sides. While singing in this poor habitation and hearing the echo of their voices all around from the howling wilderness, the tears stood in their eyes, for they remembered the meeting house, the minister, and the home, that they should enjoy no more. They wept when they remembered Zion. Three years after Rev. Mr. Harris was settled over them, and labored, while his health continued. He witnessed two revivals through the instrumentality of his labors. They ceased in 1819, and in 1822 he died. While he labored, the township, as well as the church and religious society made a rapid advance in improvements. Before the death of Mr. Harris, Mr. Jenks was settled. Afterwards difficulties arose, which continued till the minister was dismissed, and till the church was divided. Part of the church was called the first Presbyterian church, another part the second Presbyterian church; a third part called themselves Congregationalists, and a fourth part were formed into an Episcopal church. Early in 1827 the inroads of other denominations, the increase of vice, and the decrease of piety, so affected individuals of the first and second Presbyterian churches that they united in writing to the same clergyman to obtain his labors, which commenced in June of the same year. In July, 80 or 90 of the youth were formed into a Bible class. During the summer there were mutual confessions, and a disposition to union daily became more apparent. Public worship was better attended, the Bible class by degrees became more solemn, and in the month of September 117 persons belonging to the three divisions first mentioned were formed into one Church. While the members of the Bible class were studying the sermon on the mount, in the month of October, they became considerably impressed, and some were hopefully converted. During the winter four Bible classes were attended in the township.—One in the village contained about 70 persons. All seemed serious, but few were deeply impressed for three months. In February and March professing christians were much more engaged. Many persons were convicted, and some we trust were converted.

About this time the Lord began to pour out his Spirit upon Bennington, Burlington and Hartford, three townships lying to the northern

part of this county. In Hartford there was a church consisting of 15 members, which had not received the sacrament of the Lord's Supper for seven years. Before this revival, the other two places never enjoyed the preaching of the Gospel. The powerful work of grace in these townships had an effect upon Granville. The inquiry meeting was again established, which has continued weekly, ever since. At the meeting held for the anxious, there were 67 persons present; 20 of whom was indulging a hope. The greatest number at any of the meetings was between 70 and 80. Convictions and conversions multiplied, and it was with some difficulty that people were persuaded to retire at a seasonable hour. Our church, like many Presbyterian churches in this country, had been in the habit of receiving new members without much time for reflection or examination. Many things conspired to make this a most critical and dangerous moment. It was found necessary to prevent people from rushing into the church, by publicly defending the duty of taking sometime to reflect before such an important step. From the beginning of the revival till the present time, no one has been examined for admission into the church till the third month after evidence was given of regeneration, and none received till the fourth month after giving such evidence. Out of a Bible class of 80 or 100 persons about 60 have begun to hope, and about 50 are connected with the church besides those that were before professors of Religion. The Sabbath School, the season past, has embraced near 300 children, instructed by 40 teachers. About 20 of the children have become hopefully pious. Of the 40 teachers 12 were considered pious before the revival, and 19 have begun to hope since. The church at its formation last year consisted of 117 members. At four sacraments 94 new members have been added, so that the present number is 210. In Burlington and Bennington, where lately there was no church, one has been gathered. Fifteen, who had letters of church membership, stood up in a circle and (after the example of some of the primitive churches of our country) joined their hands while they were formed into a church. They have had the sacrament of the Lord's Supper administered once, when 49 adults and infants were baptized and the church increased to 58 members. Among those received was one whole family. The father and mother and four daughters rose up together and owned the covenant. On November 12th, the Rev. S. W. Rose was ordained to the pastoral care of this and Hartford church. In each of the three townships. Mr. Rose has had a Bible class of about 25 persons, all of whom, except two or three, are now professors of religion. In June a conference of churches was organized at Granville called the Licking County Conference. The Presbyterian church at Jersey being one of the five that composed the conference, encouraged a number of the young people of the place to attend the first meeting; all of whom returned home with serious impressions, and have since become hopefully pious. This was the commencement of the revival in that township, which received a new impulse by means of the

conference in that congregation in September. —The means used to promote revivals in these five townships have been essentially the same. Teaching rather than exhortation has been the great means, though the latter has been a powerful means of awakening sinners. The great majority of those who indulge a hope speak of the influence of the Bible class, and say that they became more and more impressed every recitation.

In Granville three individuals date their first serious impressions to the reading of Tracts. One of the persons was a man, past middle age, who has for many years been a Universalist or Deist, has made sport of professing Christians, repeated their prayers for amusement, and has scarcely ever attended public worship for twelve years. While living in this way, he read the "Death bed of a Free Thinker," out of respect to the woman who lent it to him. Before he had finished it, he says all the sins he ever committed appeared to be before him at once; but he since indulges a hope of pardon and is a changed person. The Swearer's Prayer and Dairyman's Daughter appear to have had a salutary effect upon two other individuals. There were a number of instances of very deep impressions under a sense of sin. Several, under a wrong impression, did not pray for a week, because they thought themselves too wicked. The effects of these revivals are considerable in every place where they have existed. In two of the townships churches have been formed which in this country are large.

In Granville alone, 36 families for the first time have set up the family altar. More than 60 worthy citizens have formed themselves into a Temperance Society. Two buildings have been raised without ardent spirits, and one member has cut his wheat which grew on 60 acres of land, without that poison which the people think is essential to the harvest field. —The revival has opened many hearts to the calls of benevolence which were before closed. The ladies have contributed \$131 to various benevolent purposes. The whole amount of the contributions to the benevolent institutions of the day, by males and females, during the past year, has been 500, besides supporting the stated ministry. The state of Society has much altered. In 1827, Granville furnished for her own and other townships 45 School teachers and only 8 of them were professors of religion. In 1828, she has furnished 40 teachers, and 21 of them are professors of religion. Last year, out of 296 families, 89 had family prayers. —This year, the family altar is erected in 125 families. Last year, but few in the church were in the earlier part of life. Now more than 140 are under 40 years of age. A Bible class library of 35 volumes has been obtained, and a Sabbath School library of 140 volumes. Between 80 and 90,000 pages of Tracts have been distributed, and the families destitute of Bibles have been ascertained by a committee and by them have been supplied. More than 50 religious periodical papers are read in the township. Such are the effects of a revival of religion, and for what has been done we render thanks to God and ascribe the work to sovereign grace.

Poetry.

THE SABBATH.

BY WILLIAM HOWITT.

WHAT spell hath o'er the populous city pass'd?
The wonted current of its life is staid;
Its sports, its gainful schemes are earthward cast,
As though their vileness were at once display'd;
The roar of trade has ceas'd, and on the air
Come holy songs, and solemn sounds of prayer.

Far spreads the charm;—from every hamlet spire,
A note of rest, and heavenward thought is peal'd;
By his calm hearth reclines the peasant sire;
The toil-worn steed basks in the breezy field.
Within, without, through farm and cottage blest,
'Tis one bright day of gladness and of rest.

Down from their mountain dwellings, whilst the dew
Shines on the heath-bells, and the fern is bending
In the fresh breeze, in festive garbs I view
Childhood, and age, and buoyant youth descending.
God! who hast pil'd thy wonders round their home,
'Tis in their love they to thy temple come.

A stately ship speeds o'er the mighty main,—
O! many a league from our own happy land:
Yet from its heart ascends the choral strain,
For there its little isolated band,
Amid the ocean desert's awful roar,
Praise Him whose love links shore to distant shore.

O'er palmy woods where summer radiance falls,
In the glad islands of the Indian main,
What thronging crowds the Missionary calls
To raise to heaven the Christian's glorious strain!
Lo! where engirt by children of the sun,
Stands the white man, and counts his victories won.

In the fierce deserts of a distant zone,
Mid savage nations, terrible and stern,
A lonely atom, sever'd from his own,
The traveller wends, death or renown to earn.
Parch'd, fasting, wearied, verging to despair,
He kneels, he prays; hope kindles in his prayer.

O'er the wide world, blest day, thine influence flies;
Rest o'er the sufferer spreads her balmy wings;
Love wakes, joy dawns, praise fills the list'ning
skies;

Th' expanding heart from earth's enchantment
springs:
Heaven, for one day, withdraws its ancient ban,
Unbars its gates, and dwells once more with man.

EFFECTS OF SUNDAY-SCHOOLS.

We cannot forbear noticing some few of the more prominent and distinguished results. And that which stands most conspicuous in the catalogue of achievements, is the birth of an Institution which is the glory and praise of the present age, the British and Foreign Bible Society; a society which has, since its institution, issued 2,095,245 Bibles and 3,144,383 Testaments, and translated and published the scriptures, either entire or in parts, in 147 different languages and dialects. Perhaps we should not be go-

ing too far, were we to say, that Sunday Schools have, by increasing the demand for Tracts and books of various kinds, and turning the attention of thousands to the importance of Christianity, been, under God, mainly instrumental in producing very many of the numerous societies, which so conspicuously adorn the time in which we live.

In a political point of view, they appeal to the statesman, philanthropist, and Christian. Stephen, in his pamphlet on the state of Ireland, observes, "that though it is estimated that twenty-one to a thousand of the common Irish become the victims of criminal justice, not one of the 150,000 educated in these schools, has ever been arraigned for any crime." In 1815 it was stated before a committee of the English House of Commons, by persons who had been extensively engaged in Sunday Schools, "that they had never known one of their pupils become a common beggar." The Rev. Mr. Dwight, of Boston, who visited a large number of the prisons in the United States, says, "he has not heard of a child belonging to a Sunday School, who has been confined by public authority." These are facts which speak for themselves; they require no comment!—*S. S. Mag.*

CONVERSION OF A LADY IN MISSISSIPPI BY A TRACT.

[From the Secretary of a Female Auxiliary.]

Not many days since, I met with a Lady of the first respectability, who told me that she owed, under God, her hope of eternal happiness to a few Tracts which one of our Managers sent into her neighbourhood. Her husband has long been pious; but she has heretofore resisted and contemned every effort to convince her of the importance of religion. "At first," she remarked, "I was vexed that my husband would set up late at night reading little books, which I thought were sent to be read to the negroes. At length I resolved to see what they were; and the first words that met my eye, found their way to my heart. They were, *'Pause and think, am I a Christian?'*" I did pause and think; and the result was, that I found myself a miserable sinner, far from God and holiness." She is now a rational and consistent Christian, and very actively engaged in the Tract cause.

Every one's censure is first moulded in his own nature

He is the best gentleman who is the son of his own deserts.

Letters received at the Office of the Religious Intelligencer during the week ending Febr. 11th 1829.

S. L. Gouverneur; Sheldon G. Baker; Calvin Eaton; Rev. Charles F. Seidel; Rev. T. H. Wood; Hugh Graham; William S. Boyd; D. & J. Ames; William Seymour, 2nd; Nathl. Fowler; Wm. P. Burrall; Joel Camp; Ezra Gilbert; Rev. Richard Williams; Samuel Patch; Charles Kemper; H. Churchill; Lyman Root; Noah Cooley; Rev. Seth Willis-ton.

TERMS.—\$2, in advance; \$2 50, if not paid in three months.—Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

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